THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"Thou shalt arise, and have mercy upon Zion: for the time to favor her, yea, the set time, is come."—PSALMS.

No. 18, Vol. XXXVI. Tuesday, May 5, 1874. Price One Penny.

THE SALT LAKE CITY TEMPLE.

A DESCRIPTIVE STATEMENT OF THE TEMPLE NOW BEING ERECTED IN SALT LAKE CITY, BY THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS, AND COMMENCED APRIL 6TH, 1853.

The block on which the Temple stands is 40 rods square.

The centre of the Temple is 156 feet 6 inches due west from the centre of the east line of the block.

The extreme length of the Temple, east and west, including towers, is 186 feet 6 inches. The width in the centre is 99 feet; the width at the ends, including towers, is 118 feet 6 inches.

The bottom of the foundation is 16 feet below the surface of the promenade; and spreads out at the bottom three feet beyond the vertical lines of the walls, for a footing.

The north and south walls are 8 feet thick, clear of pedestals; the footing is 8 feet deep and is one solid piece of masonry of rough ashlars, lain in lime mortar.

The basement of the main building can be divided into apartments as occasion may require, by moveable partitions.

The line of the basement floor is 2 feet 6 inches above the top of the footing. In the centre of the basement will be a Baptismal Font. The basement has a groin ceiling 13 feet high from the floor.

From the east to the west end of the building the ground slopes 6 feet. Four inches above the ground at the east end, begins a promenade, from 11 to 22 feet wide, around the entire building, and approached by stone steps as the earth slopes and requires them.

The building has 6 towers:—One at each of the corners, and one in the centre at each end; all starting from the footing. The corner towers are 26 feet square at the bottom and rise 16 feet 6 inches to the line of the base string-course, which is 8 feet above the promenade. At the base string-course the corner towers are all reduced to 25 feet square, they then continue to the height of 38 feet to the second string-course. At this point they are reduced to 23 feet square; they then continue to the third string-course 38 feet. The string courses are continued all around the building, except where they are separated by the buttresses. These string-courses are massive mouldings

from solid blocks of stone. The two east corner towers rise from the third string-course 25 feet to the fourth string-course or cornice. The two west corner towers rise 19 feet to the string-course or cornice; the four corner towers then rise 9 feet to the top of the battlements. These four towers are cylindrical and 17 feet in diameter, inside of which stone stairs ascend, around a stone newel 6 feet in diameter which has a well hole in it, 2 feet 6 inches in diameter, allowing landings at the various sections of the building. These corner towers have 10 windows each, 5 on each side above the basement. The two centre towers are 31 feet square at the footing, and break off in sections in line with corner towers to the height of the third string-course. The east centre tower then rises 40 feet to the top of the battlements; the west centre tower rises 34 feet to the top of the battlements. Each tower has a spire and twelve pinnacles (emblematical of the First Presidency, Twelve Apostles, High Council, Bishops and their Counselors, &c.) The east centre spire rises 200 feet; the spire on the west centre rises 194 feet. All of the towers, at their corners have octagonal turrets, terminated by octagonal pinnacles 5 feet in diameter at base, 4 feet at first story and 3 feet from there up. There are also on each side of the towers, at the top, two buttresses numbering 48 in all. The space between the buttresses and turrets is 2 feet at the first story and 2 feet 6 inches from there up. On the front of the two centre towers, there are two large windows, one above the other and each 32 feet high. On the west centre tower, a few feet below the top of the battlements, may be seen in *alto relievo*, Ursa Major (commonly called in this country The Dipper), with the Pointers ranging with the North Star. (Moral:—The lost may find their way by the aid of the Priesthood.)

At each end, between the towers, there are two grand entrances, each approached by sixteen steps from the promenade to the floor of the outer courts, which is about 9 feet 8 inches high. The distance between the towers is the length of the outer courts, which is 16 feet, the width 9 feet 3 inches. From the outer courts there is access to any part of the house.

The grand room on the first floor takes up the distance between the east and west towers which is 120 feet, having a width of 80 feet. This room is entered from the outer courts by four grand door-ways and is lighted by 16 windows. The height of this room in the centre is 35 feet, and is arched over in the centre with an elliptical arch which drops at its flank 11 feet and has 38 feet span.

The ceilings on each side form one-fourth of an ellipse, starting from the side walls of the main building 19 feet 6 inches from the floor and terminating at the capitals of the columns, or foot of centre arch, 24 feet above the floor. The columns obtain their bearing from 14 piers in the basement, all having a good footing. These columns help to support the inside work above the first floor. The outside walls of this story are 7 feet thick.

The space from the termination of the foot of the centre arch to the outer wall is divided into 16 compartments, 8 on each side, making rooms 14 x 14 feet in the clear and 10 feet high; leaving a passage 6 feet wide next to each flank of the centre arch, and is approached from the ends. These rooms are each lighted by an elliptical window, the major axis of which is vertical.

The second story large room is one foot wider than the first; this is because the wall is only 6 feet thick, it falling off 6 inches on the inside and 6 inches on the outside at the second string-course. The rooms of this story are similar to those of the first story. The side walls have 9 buttresses on each side; and have 8 tiers of windows, 5 in each tier.

The foot of the basement windows are 8 inches above the promenade, and each has a cavetto jamb, which has a 15 inch radius, causing the sash frame to be 18 inches back from the line of the wall. These windows rise 3 feet perpendicular height and terminate with a semi-circular head.

The length of sash in the first and second story windows is 12 feet, including semi-circular heads. The elliptical windows have 6 feet 6 inches

length of sash. All these windows have 4 feet 6 inches width of sash.

Each buttress has a pedestal which stands out from the line of wall 15 inches; is 4 feet 6 inches wide, and 5 feet 6 inches high, on which is shown the different portions of the earth; or such a portion on each one as corresponds with the axis of the earth. (Motto:—The Gospel has come for the whole earth.) The base string-course forms a capital for the pedestals.

The buttresses on the side walls are 3 feet 6 inches wide and 100 feet high from the promenade. Close under the second string course, on each of the buttresses, is the Moon, represented in its different phases. Close under the third string course, on each of the buttresses is the full face of the Sun; immediately above, on the side wall buttresses, is Saturn with her rings. The buttresses terminate with a projecting coping.

The difference between the tower buttresses and the ones just described is, instead of Saturn being on them, they have clouds and descending rays of light. All of these symbols are to be chiselled in bass relief on solid stone.

The side walls continue above the third string course 8 feet 6 inches and are formed into battlements, and interspersed with stars.

The roof has 8 feet rise and is to be covered with some good metallic substance; copper is considered best.

The building is to be ornamented otherwise in many places.

The whole structure is designed to symbolize some of the great architectural works above.

All the windows above the basement recede from face of wall to sash-frame 3 feet, and are surrounded by stone jambs formed in mouldings and crowned with labels. All the windows and entrances, except the basement, elliptical, and large windows in central towers, have key-stones.

N. B. I omitted in the proper place, one item, which is, that each floor, as also the roof, is sustained by 7 truss, each of lattice work.

I have been very brief owing to the limited amount of time under my control.

The Temple is now up to the underside of base string-course.

The Temple footing of rough ashlars measures 100,104 cubic feet or 782 1-16 cords. The cut stone now laid measures about 138,000 cubic feet.

I will now mention a few more items which perhaps will not be out of place: When the Temple footing was laid the foreman and masons contended that mortar was best when composed of 4, 5, and 6 measures of sand to one of lime. This caused a contention between them and the architect. The footing was laid in that kind of mortar. The architect then made several grades of mortar as follows:—1 to 1; 1 to 2; 1 to 3; 1 to 4; and 1 to 5 of lime and sand, and buried them for 5 years; they were then taken up, the result was, that 1 of lime to 2 of sand was the best. The rest of the building so far has been laid in the best mortar.

We now have 7 courses of stone well under way.

Every stone in the Temple is numbered and is described by bills and diagrams; and when given to the cutter a ticket is given with it, describing it perfectly. The quarry men also have bills and diagrams to direct them properly.

There are now 90 stone-cutters, including boys, at work on the Temple, and about 30 quarry men, and 12 blacksmiths to make and sharpen their tools. Also 11 laborers to tend the cutters. When we are setting and everything is in good order there are about 200 hands connected with the various branches.

(Signed) T. O. ANGELL,
Architect.

MINUTES OF THE BIRMINGHAM CONFERENCE,

HELD IN HOCKLEY CHAPEL, FARM STREET, BIRMINGHAM, APRIL 19, 1874.

Elders present from Utah—Joseph F. Smith, one of the Twelve Apostles and Prest. of the European Mission; R. V. Morris, Prest. of the Birmingham; F. M. Lyman, Prest. of the Nottingham; Joseph Birch, Prest. of

the Manchester, and E. N. Freeman, Prest. of the Bristol Conferences; Bishops L. J. Herrick and H. Hughes, and Chas. Sansom, John Squires, B. W. Carrington and John Mendenhall, Traveling Elders.

10.30 a.m.

Conference called to order by Elder R. V. Morris. Choir sang, "The morning breaks," &c. Prayer by Elder R. V. Morris. Choir sang, "Arise, O glorious Zion," &c.

Elder Morris read over the financial and statistical reports, which were adopted; after which he presented the authorities of the Church, with President B. Young at their head as Prophet, Seer, and Revelator, and Prest. of the Church of Jesus Christ of Latter day Saints in all the world, and moved that we sustain him and his Counselors, with the various quorums of Priesthood as they exist in the land of Zion. Carried unanimously. President Joseph F. Smith was unanimously sustained as President of the European Mission; Elder R. V. Morris as President of, and Elder J. Mendenhall as Traveling Elder in, the Birmingham Conference.

Bishop Hughes said, it was twenty-one years since he emigrated to Utah from the Birmingham Conference. He felt thankful to God for his association with his brethren in the Church. His experience had taught him that the world cared but very little to hear the principles of the Gospel taught. They preferred, he remarked, to talk about money-making, than to "seek first the kingdom of God and his righteousness."

Elder Squires had been connected with the Church for twenty-one years, and felt thankful that he had a testimony of the great work of restitution that God had commenced on the earth. He quoted portions of Scripture from the old Prophets concerning the destruction of Jerusalem, the second coming of Christ, and the restoration of the Gospel in the last days by an holy Angel, also the fulfillment of Isaiah's prophecy in the building of a Temple in the tops of the mountains, and the gathering of all nations unto it, that they might learn of the ways of the Lord. The Latter-day Saints, he said, were the only people who were fulfilling that prophecy, and remarked that when the Gospel had been preached to all nations for a witness, the end would come, and the kingdom and the greatness thereof should be given to the Saints of the Most High, and that they should, in accordance with promise, possess it forever. He counseled the Saints to be faithful in all good works.

Elder Freeman knew that God had sent the Gospel, although so few of mankind were inclined to believe it. Referred to the inconsistencies of so-called Christianity in regard to the Godhead, and to the fulfillment of the Apostle Paul's prophecy, that men should "heap to themselves teachers, having itching ears," and who would "preach for hire and divine for money," "having a form of godliness but denying the power thereof." He bore testimony to the necessity of the restoration of the Gospel, and of living Prophets and Apostles to guide the Church as anciently. God had never had a Church upon the earth without this organization, for it was indispensable for the revelation of His mind and will to the children of men. Bore testimony to the unchangeableness of the Gospel, and its necessity in the present day for the salvation of the human family. The world did not believe in being united, but men, on every hand, were crying, "This is the way," "No, this is the way," &c. He advocated the necessity of going on to perfection: of gathering home to Zion and receiving their washings, anointings, and all other blessings that appertain to the everlasting Gospel. It was necessary for mankind to receive the Truth, and God would give them a knowledge of his work, that they might be no more deceived. There was "one Lord, one faith, one baptism, one God the Father of all." Exhorted the Saints to remember their covenants and remain faithful to the end.

The Sacrament was then administered by Elders Mendenhall, Ferguson, Johnson and Stanford.

Elder B. W. Carrington exhorted the Saints to open their hearts that they might receive the instructions given. Although there had been much preaching, very few had received the testimonies of the servants of God, because the people would not open their hearts to receive the truth. He

exhorted the Saints to attend to the duties of to-day, that they may not come short of the blessings of the Gospel.

After some remarks from Elder Morris the meeting was adjourned.

Choir sang an anthem, "O, send out thy light." Prayer by Elder Chas. Sansom.

2 p.m.

Choir sang, "High on the mountain tops," &c. Prayer by Bishop Hughes.

Bishop Herrick, in commencing his remarks, solicited the faith and prayers of the Saints that he might speak profitably to them, for he had learned the fact that the things of God were not known only by the Spirit of God. In the present day there were many schisms among the children of men, but the Latter-day Saints proclaimed that an holy angel had come from the courts of glory and brought the everlasting Gospel to the earth. He spoke of its first principles—faith, repentance, baptism for the remission of sins, and the necessity of receiving the gift of the Holy Ghost, which would reveal unto them the truth of those sacred principles. Paul had taught the same doctrine and said on one occasion, "Though we or an Angel from heaven preach any other Gospel unto you than that which we have preached unto you, let him be accursed." Spoke on the principle of revelation and the manner by which Peter knew that Jesus was the Christ. Showed that the Apostles tarried at Jerusalem that they might receive the Holy Ghost and be enabled to preach the Gospel. When Peter had convinced the assembled multitude that it was the Son of God whom the Jews had crucified, they asked "What shall we do?" Peter told them to repent and be baptized for the remission of their sins, and they should receive the gift of the Holy Ghost. The Gospel was not narrow or contracted, but as broad as eternity. He referred to the prophecy of Malachi respecting the sending of Elijah, and showed how it was being fulfilled at the present time. The work in which the Latter-day Saints are engaged reaches beyond the vail. The object they have, is not merely to build themselves houses and gather around them the perishable things of this world for their comfort in this life, but to build temples and attend to ordinances therein for their kindred and friends who have died. He desired to see every honest-hearted man and woman obey the Gospel, which would bring salvation to the living and the dead.

Prest. Jos. F. Smith said he had been much interested in the remarks of the brethren and knew they were true. He referred to John's testimony, in the Revelations, concerning the restoration of the Gospel by an holy Angel, and alluded to the division among men at the present day on the subject of religion, which is the result of the apostacy that succeeded the death of the Apostles and the overthrow of early Christianity. Referred also to the revelations given to the Prophet Joseph Smith by the Angel Moroni, and the instructions he received respecting the Book of Mormon, which corroborated the Savior's words (John x, 16), "Other sheep I have, which are not of this fold; they shall hear my voice." The Book of Mormon, being hid in the hill Cumorah, was revealed to Joseph Smith by the Angel, and translated by the gift and power of God. It foretold the commencement of that great Work which the Prophets had said God would perform on the earth in the last days. He bore testimony to the honesty and integrity of the Prophet Joseph, of the divinity of his mission and authority to preach the Gospel, and his faithfulness, even unto death, to the revelations he had received. Referred to the authority assumed by so called ministers of the present day, and said they claimed to be acting under the commission given to the Apostles which in reality did not give the ministers of the day any authority. He spoke on the first principles of the Gospel of Jesus Christ, and the necessity of mankind obeying the same. He dwelt on the subject of baptism for the dead, and said that it was a principle of the Gospel, which had been thoroughly understood by the Saints in former days and restored in the latter days. Quoted the Savior's words to Nicodemus, "Except a man be born of water and of the spirit he cannot enter into the kingdom of God." Hence, the holy ordinance of baptism is necessary for the dead as

well as for the living. The Redeemer of the world had to be baptized "to fulfill all righteousness," and to lay down the plan of redemption; and when he had performed the act, his Father approved of the same by acknowledging him, by his own voice from the heavens, as his beloved Son. When the plan of salvation was framed, baptism was laid down as an ordinance necessary for the salvation of both the living and the dead. The Savior went to preach to the spirits that were in prison, in fulfillment of Isaiah's prophecy, "He hath sent me to bind up the broken hearted, to proclaim liberty to the captives; and the opening of the prison to them that are bound," and give them the privilege of obeying the Gospel in the spirit, that their relatives might be baptized for them in the flesh; all of which was thoroughly understood by the former-day Saints. The Latter-day Saints have the opportunity of being baptized for their friends who have passed behind the vail, and by the spirit of revelation they may know when to perform this holy ordinance, so that their friends may be brought forth in the resurrection. He spoke at some length on the ordinance of celestial marriage, and referred to the authority given to God's servants to perform this ceremony on the earth. Quoted the answer the Savior made to the Sadducees, "For in the resurrection they neither marry nor are given in marriage," by which he showed that the binding and sealing power is given to men duly commissioned by God, that "whatsoever they bind on earth shall be bound in heaven," &c. The kingdom of God is one of order, perfect in all of its organizations and in all the works of God; otherwise it would cease to be the kingdom of Heaven.

Anthem by the choir, "How beautiful upon the mountains," &c. Prayer by Elder R. V. Morris.

——— 6 p.m.

Choir sang, "Know this, that every soul is free," &c. Prayer by Elder F. M. Lyman. Choir sang, "When earth in bondage long had lain," &c.

Elder Lyman said, the object we have in view is the salvation of the human family. He knew the Gospel of Jesus Christ was the power of God unto salvation. We profess to have this power, and the Elders of the Church of Jesus Christ of Latter-day Saints come as the ambassadors of the Most High to preach the principles of eternal truth. We ask mankind to repent of their sins, &c. They ask for proof of our divine mission, and we tell them to believe in God, repent of their sins, and be baptized for the remission of them, and they shall receive a knowledge respecting the Work we are engaged in. He spoke on the order of marriage, and said it was an ordinance that was not understood by the world. The professed ministers of the day united persons in wedlock for time only—until death parted them. They held no authority to bind on earth that it might be bound in heaven. He was surprised that mankind should appear to be satisfied with the religious systems that prevailed. He showed the necessity of continued and immediate revelation from Heaven, and that it was essential to the carrying out of God's purposes and the building up of His kingdom on the earth. He bore a powerful testimony to the divine mission of the Prophet Joseph Smith and President Brigham Young, with whom he had been personally acquainted. He knew they were men of God.

Elders Charles Sansom, Joseph Birch and Henry Hughes and President Jos. F. Smith followed with further remarks on the principles of the Gospel, and gave suitable counsel to the Saints.

Anthem by the choir, "Great is the Lord," &c. Benediction by Elder R. V. Morris.

Conference adjourned *sine die*.

The chapel was crowded, both afternoon and evening, and the Spirit of God was abundantly poured out on speakers and hearers.

R. V. MORRIS, President,
T. H. ROBINSON, Clerk of Con.

JEWISH PASSOVER.

This evening the Jewish *Pesach*, or Passover, the greatest of the annual feasts of the Israelites, commences and continues eight days. The *Pesach*

was instituted by Moses in commemoration of the Israelites remaining intact on the night previous to the destruction of the first born of Egypt preceding the exodus from that country. Originally it was commanded to be observed by every male Israelite making a pilgrimage to the house of the Lord, and by sacrificing Passover lambs, as well as excluding all leaven from the meals during the eight days. The commandment is given in Exodus, twelfth chapter. The 18th verse reads:—

In the first month on the fourteenth day of the month at even, ye shall eat unleavened bread, until the one and twentieth day of the month at even.

19. Seven days shalt there be no leaven found in your houses: for whosoever eateth that which is leavened, even that soul shall be cut off from the congregation of Israel, whether he be a stranger, or born in the land.

The Israelites regard the *Pesach* as perhaps the most sacred of all their feasts. During the first two and last two days of the eight, they will do no work, the time being employed in the performance of various domestic rites, psalm-singing and the recital of legendary anecdotes. On the eve of the feast it was commanded that the *Paschal* lamb, one year old and without blemish, should be roasted whole with bitter herbs and eaten with unleavened bread, "And ye shall let nothing of it remain till the morning." The regulations of the "lamb for each house," etc., are now obsolete, but the occasion retains in the breast of all true Jews the most lively associations in commemoration of the time when they were released from bondage and "the Lord did bring the children out of the land of Egypt by their armies."

All of the national festival of the Jews, owing to the uncertainty, formerly, of fixing the time of the New Moon at Jerusalem, by the Sanhedrim, are celebrated on two successive days by those living outside the Holy Land.

After public services the family returns home when the household feast commences. The *Paschal* lamb has been superceded in the household by a certain number of cups of red wine, to which, as its special ceremonies and the order of its benedictions is fixed the name of *Seder*. The *Seder* is commenced by all the members reciting in concert from the *Haggada shel pesach*, or the Hebrew ritual, which is used during the first two evenings of the Passover:

Lo! this is as the bread of affliction which our ancestors ate in the land of Egypt; let all those who are hungry enter, and eat thereof; and all who are necessitous, come, and celebrate the Passover. At present we celebrate it here, but the next year we hope to celebrate it in the land of Israel. This year we are servants here, but next year we hope to be freemen in the land of Israel.

The youngest son of the household then asks the head of the family certain questions, which are answered also from the *Haggada*. Thus the child will ask:

Wherefore is this night distinguished from all other nights? On all other nights we may eat either leavened or unleavened bread, but on this night only unleavened bread; on all other nights we may eat any species of herbs, but on this night only bitter herbs; on all the other nights we do not dip (dipping the herbs in vinegar or salt water, before eating), even once, but on this night, twice; on all the other nights we eat and drink, either sitting or leaning, but on this night we all lean.

The head of the household then answers:

Because we were slaves unto Pharoah in Egypt, and the Eternal, our God! brought us forth from thence, with a mighty hand and an outstretched arm; and if the Most Holy, blessed be He! had not brought forth our ancestors from Egypt we and our children, and our children's children, had still continued in bondage to the Pharaohs in Egypt; therefore, although we were all wise, all of us men of understanding and experience, all of us having a knowledge in law, it is nevertheless incumbent upon us to discourse of the departure from Egypt; and all those who largely discourse of the departure from Egypt are accounted praiseworthy. — *Salt Lake Herald, April* 1.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

TUESDAY, MAY 5, 1874.

EMIGRATION.

We wish to call the attention of the Saints who are expecting to emigrate to Zion this season to the editorial remarks on that subject, which may be found in the STAR No. 14, published April 7th.

Elder W. C. Staines, our agent at New York, informs us that he is precisely where he was when he last wrote with regard to emigration business. He cannot make any special contract with any road between Chicago and Omaha; therefore the low fares from New York to Chicago do not benefit us much, and are not likely to, unless special rates could be secured from there on; and the contest now going on between the Railroad Companies to Chicago is likely to cease any day, when matters will stand on the same footing as heretofore.

We are happy to say that we have been able to secure the benefit of a reduction in the fares to New York for the first company, which we hope will continue throughout the season. Of this the Conference Presidents will be fully advised by circular.

We are strongly impressed with the idea of sending a company this season by way of Philadelphia, in the hope of securing cheaper *through* rates, of shortening the distance, if possible, and demonstrating the other advantages which are claimed by the Agents of the Philadelphia Company in favor of that route.

But while we are striving to secure cheap rates, and all the other advantages of speed, comfort, safety, &c., &c., we are impressed with the insignificance of these matters when compared with the more important object of the gathering of the Saints. While it is legitimate and proper for all to wish for the best, to look forward to a day of deliverance from poverty, to the possession of comfortable homes, &c., if these are the only motives had in view, the only objects in the minds of the Saints, the real and far more important objects—of purifying the heart and affections, subduing wickedness, controling the passions, and in all things complying with the laws and building up the kingdom of God—are lost sight of. Let the Saints realize that the grand object of the gathering is thoroughly expressed in the words of the Savior,—"Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you," and we will promise them joy in their labors and greater success in everything that they put their hand to in righteousness, than they could possibly expect by pursuing any other course. Indeed, we

know of no other way to secure permanent and lasting prosperity and eternal rewards than to pursue this righteous course; for that "the earth is the Lord's and the fullness thereof," no rational person will dispute; and it is equally true that the Lord will do with it as seemeth him good, and those who make themselves His friends through obedience, and have made a "covenant with him by sacrifice," will have the testimony, will enjoy the Spirit—the present reward—and eventually possess and inherit the earth with a fullness of glory and exaltation. One of the most important lessons to learn, is, obedience to law and order; without this, confusion, disappointment, trouble and vexation will ensue. We therefore caution the Saints to commence their journey Zionward with their minds fully made up to follow the wise counsels of the Priesthood, and to diligently labor at all times to subserve the interests of God's great Work with "willing hearts and ready hands;" then all will go smoothly.

In conclusion we would again remind the Saints that only the amount of luggage specified in the Editorial referred to at the beginning of this will be allowed, unless they are prepared to pay the freight themselves, as we have no money to pay for extra freight. To save trouble, therefore, bear this in mind.

THE TEMPLE IN SALT LAKE CITY.—We have received, through the courtesy of President Geo. A. Smith and Elder Truman O. Angell, Church Architect, a descriptive statement of the Temple now in course of erection in Salt Lake City. Prest. Smith, in a letter to us, says—"The accompanying description of the Salt Lake City Temple has been compiled by the Church Architect, Elder Truman O. Angell, to be deposited with other records in the foundation of the St. George Temple. I send it to you as I think it very good and that, therefore, you and the readers of the STAR may feel interested in its perusal, and at the same time it will be preserved as a matter of Church history."

We take great pleasure in laying before the readers of the STAR the description of the Temple, and feel satisfied that its publication will be duly appreciated by all faithful Latter-day Saints in this Mission.

UTAH JUDICIAL MATTERS.—On Monday, April 6, the Third Judicial District Court was opened in Salt Lake City, Judge J. B. McKean presiding. The Territorial Marshal, J. D. T. McAllister, who had been elected by the Legislative Assembly and to all intents and purposes is the only person legally authorized to act in that capacity, was present, also the appointee of Governor Wood; but his honor recognized neither, however much he would have liked to recognize the latter but could not consistently with the law on the question.

A marked contast is drawn between the conduct of the Judge of the Third District, and that of Judge Emerson of the First District. The latter, at the opening of the Court in Provo, acknowledged McAllister as the Territorial Marshal, and therein sustained the act of the Legislative Assembly in its choice and election, repudiating at the same time the unwarrantable appointment of Governor Wood. McKean evidently has but one object in view while sitting on the judicial bench, and that is, to thwart in every respect the wishes of the people among whom he is sent to officiate, and to accomplish which, successfully, he has resorted to the most disgraceful artifices. He has misconstrued and exaggerated the meaning and purpose of laws enacted by the representatives of the people and approved by the same power that made him

a Judge in the Territory of Utah; countenanced and promoted disorder and sought on almost every opportunity to defeat the ends of justice. We are gratified, however, to find that all the United States Judges of the Territory are not of the McKean class, as Judge Emerson's even-handed course proves. The latter is disposed at least to interpret the law according to the meaning and purpose thereof, without fear or favor and regardless of the consequences, and so long as he continues to pursue that course he will secure to himself the respect of all good people, while his chief on the bench will receive the merited opprobrium and contempt of all who know him.

THE LONDON CONFERENCE will be held on Sunday, 17th inst., in Horn's Assembly Rooms, Kennington Park Road, convenient to the Vauxhall and Elephant and Castle stations. Meetings to commence at 10.30 a.m., 2.30 and 6 p.m.

A GOOD MAN GONE.—Elder Robert L. Campbell, a tried veteran of the Church of Jesus Christ of Latter-day Saints, died, of typhoid fever, at his residence in the 12th Ward, at about 4 o'clock on the morning of April 11:

Brother Campbell was known to nearly everybody in the Territory, as well as thousands outside of it, and he was held in universal esteem by all who had the pleasure of his acquaintance, as an honest, industrious, useful, upright, trustworthy man. He goes hence, so far as we are aware, with a clear record, after filling the span of life allotted to him here in usefulness to his fellow men. He had the impression, from the time he was taken sick, that he would not recover, although his friends and relatives who hung around and clung to him were fain to hope otherwise.

Robert Lang Campbell was born at Kilbrachan, Renfrewshire, Scotland, Jan. 21st, 1825. He was baptized at Johnston, Scotland, in 1841. He emigrated to Nauvoo in 1844, and since his first becoming identified with the Church the circumstances of his life have been closely interwoven with its history. From 1850 to 1854 he was on a mission to Europe, when he was instrumental in performing a good work in Scotland. He held many public official positions, both of an ecclesiastical and secular character, and discharged the duties pertaining to them honorably and creditably. His labors in the Historian's office for many years, his operations as Territorial Superintendent of Common Schools, as chief Clerk of the House of Representatives of the Legislature, his connection with and the active part he took in the Deseret Agricultural and Manufacturing Society are well known to the public and need not be elaborated upon. He was an indefatigable worker, and it is probable that his excessive labors wore upon his constitution, and perhaps hastened the termination of his career. He leaves behind him a large family and circle of friends who mourn his departure.—*Deseret News.*

CORRESPONDENCE.

GREAT BRITAIN.

Sheffield, April 23, 1874.

Prest. Joseph F. Smith.

Dear Brother,—Having been released from my labors in the Bedfordshire Conference and appointed to labor in the Sheffield Conference, I consider it my duty to render you an account of my labors during the past ten months among the Saints, comprising the Bedfordshire Conference.

Shortly after my arrival in England, May 25, 1873, I was appointed by Prest. Carrington to the Presidency of the Bedfordshire Conference, where I remained until the 28th of March last, when I was appointed to succeed

Elder John Clark in the Presidency of the Sheffield Conference.

I can reflect with pleasure upon my labors since my arrival in England; and when I contemplate the many blessings I have received from my heavenly Father I am filled with gratitude, and feel to do my duty as a minister of life and salvation to those who dwell in darkness. Although my lot has been cast in a somewhat laborious Conference, having to do most of my traveling on foot, I am pleased to say that God has been with me and made me equal to every task. I have realized in my labors that our Father will help those who diligently seek him.

During my stay in the Bedfordshire Conference I have walked, while visiting the Saints from village to village, 1,207 miles, and have held 63 meetings, which have been attended occasionally by a few strangers.

The baptisms will compare favorably with other years; and considering the impoverished condition of many of the Saints through their limited wages, they are doing well in saving means for emigration, which will enable them, at no very distant day, to effect their deliverance.

The extent of territory that comprises the Bedfordshire Conference, and the poor circumstances of the Saints, render it necessary for most of the traveling to be done on foot, which is accompanied at times with fatigue, but I am pleased to say that I have enjoyed my labors and have been the recipient of many acts of kindness from the Saints. I feel in my heart to say, God bless them. I hope to meet them again in a better land. I would say to them, Remember my oft repeated counsel; save your pennies and you will gather to Zion, always keeping in mind that the Lord helps those who are trying to help themselves.

Elder Call has been united with me in laboring among the people and, through the blessings of God on our labors, the spiritual condition of the people is much improved in the past six months. I trust the same good results will follow Elder Call's labors.

I am pleased to be able to report a goodly number that intend to emigrate this season. Some are effecting their deliverance by their own industry and self-denial, others are expecting assistance from friends in Utah, which I think, from information received, may be relied on.

I pray God by his Spirit, to continue with me in my new field of labor, that I may do good and be enabled to keep the Sheffield Conference in as good a condition as when I found it, which I am pleased to say is all that can be desired.

Praying God to bless you and all engaged with you in the ministry, I am your brother in the Gospel,

ROBERT W. HEYBORNE.

SANDWICH ISLANDS' LETTER.

—o—

HONOLULU, OAHU,
SANDWICH ISLANDS,
February 9, 1874.

Editors Salt Lake Herald:—

Your correspondent has thrown off the sweet perfume of the sugar house, where the sparkling, bubbling sugar makes the planter smile, for a change in the open air and sunshine, and to see how people sustain the loss of a King, and to witness the process of creating another; hence I have come to this town. On entering the city I was somewhat struck with the solemnity which hung over the place, as evidenced by flags flying at half-mast, and other demonstrations of mourning.

"Are you going to see the King lying in state?" was a question I asked a foreigner. "In state," said he, "I have seen him lying in the State road, often." This, of course, referred to the character of the late King, and in consequence of his too frequent visits to the "State road," he has early gone the road to his long home.

Many changes have occurred in the political and social condition of

the natives of these Islands. The simple natives had the most implicit confidence in the early foreign settlers here: they viewed the white race as a nobler specimen of humanity, and far superior to themselves in judgment and wisdom; hence they yielded to that superiority, and allowed the foreigners almost universal power in organizing a government with a constitution and laws, adopted, if not wholly, in part to the wants of the natives, with a view, undoubtedly to their continued dominance over the Hawaiians. We grant this superiority, and believe that it would have continued if that superior power and intelligence had strictly protected the virtue of the weaker, and led them on by degrees to a higher state of morality than that which they possessed when the Islands were discovered.

Immediately following the arrival of the missionaries on these islands, the white population rapidly increased, but that increase was principally males, who found it in many instances to be policy, or convenient at least, to marry native women, and instead of bringing their wives and children up to a level with themselves yielded their manhood and descended to or beneath the natives. There are honorable exceptions to this state of things. I have often seen foreigners prohibit their wives sitting and eating at the same table with themselves at home and abroad, yet these same persons will raise up children by them. Their evil propensities and low habits have become so apparent to the native population that their estimate of the race is on the wane. In consequence of this at the late elections, only one foreigner was elected from all the electoral districts in the kingdom. The representative part of the Legislature for *Hawaii nei* is wholly native with this one exception. The voices of the natives cry out against the foreigners. The result of the election had not been returned before the death of King Lunalilo was heralded from island to island throughout this group. William C. Lunalilo, in the prime of life, left the throne vacant after reigning one year and one month. His profligate habits had illy prepared him to fill the throne made vacant by the death of Kamehameha V, although the united voice of the people called him to that position one year ago last January. The demise of the King necessitates the appointing of a successor to the vacant throne. Whether a more successful King than Lunalilo can be selected from the Hawaiian race remains for time to tell. The late King, failing to appoint or proclaim a successor, leaves the vacant throne to two contestants, the power virtually belonging to the Legislature to make the choice. The Legislature will convene on the 12th inst. to organize, and elect a King. A question as to whether this duty should devolve on the old or new Legislature, has sprung up, but as there is no special enactment to regulate this question, it is generally conceded that the new representatives hold the power to transact all the business coming under their jurisdiction, although the time for the biennial session has not arrived. A great majority of the foreign population are in sympathy with David Kalakaua, who is the nearest male heir to the throne, being a descendant of a high chief with some royal blood in his veins. In person he is stout and dignified, and would indicate that he has a long life before him. At the death of Kamehameha V, he took possession of the Iolani palace and claimed the throne, but the voice of the people was for Lunalilo, and he yielded his claim to the prince. David, now, has a powerful contestant in the person of Queen Emma, the widow of Kamehameha IV, who, by virtue of her royalty, claims the throne and because the late King, during his tour to the island of Hawaii, expressed a desire in the presence of his father and chamberlain, that she should be his successor; but no public announcement of this wish was made before his death. Emma has recently fallen heir to the greater part of the property of the late King at the death of his father, the income of which, together with her personal income, she proposes to apply to the liquidation of the public debt in case she is enthroned. This declaration was made to a large concourse of people assembled in front of her residence, and was received with

wild enthusiasm. As a guarantee of her great love for the natives and to aid her in the accomplishment of her present ambition, she proposed to fill all the government offices with natives and in no case would she call on the assistance of foreigners only when the natives failed to discharge their duties. Loud and prolonged applause rang from the crowd. White faces were at a great discount on that occasion.

Fortunately there are two war vessels anchored in the harbor, which will have a salutary effect in cooling the heated tempers of the Hawaiians should there be an attempt to force an unjust claim at the session of the Legislature.

I will give you the result of the meeting of the Legislature in a few days.

H. H. CLUFF.

CONGRESS AND UTAH.

The present session of Congress presents an anomaly in legislation. The introduction of several bills for the same ostensible object, indicates disunion and weakness, accompanied by a feverish anxiety unbecoming a deliberative body representing the wisdom and interests of a great nation.

There is apparent, in the projectors of these bills, a consciousness of being engaged in a bad cause, and of consequent inability to handle the "Mormon" question from their standpoint. Although evidently aware of treading on dangerous ground, incentives to evil preponderate.

Should special legislation for Utah become an accomplished fact, a precedent would be established for vindictive legislation against any religious sect or political party which a dominant majority might deem it for their interest to suppress. This would naturally result in violent revolutions, which would spread mourning and desolation around the hearthstones of a nation which had proved itself unworthy the blessings of freedom by unsheathing the sword for its destruction.

Oppressive legislation, on the part of the general government, would doubtless entail some suffering and loss on the part of the Latter-day Saints, but deliverance would come in united energetic action, and in the end their trouble might be measurably forgotten, in view of the woes of our common country.

There is a class of reckless adventurers who prefer any kind of greatness to none at all. This aching void, the result of a corrupt ambition, when accompanied by empty pockets, is too much for their slight tincture of honesty, and if they can replenish their finances by attaining even a criminal notoriety, they gratify two leading propensities of their nature. It is unfortunate that such human weeds should be able to vegetate on the soil of Utah. It is equally unfortunate that a class of men have found their way into our national legislature, whose only claim to statesmanship is their accidental position, and that this fact should be manifested in a willingness to crush a people whose virtues are a standing rebuke to their vices.

History will do justice to aggressors on constitutional rights. If the Chief Executive of the nation is using the influence of his high position to assist the effort to crush an innocent people, the act, contrasted with his many victories in favor of free institutions and human emancipation, will make the contrasts in his character glaring and significant.

To all this low intriguing of mission officials with Washington authorities, this wire working, this threatening without being able to perform, this snapping at the "Mormon" problem as though they fancied they could gobble it up, there is, doubtless, a motive power behind the scenes, which may be aptly designated as the "Praise-God-Barebones element of modern sectarianism." With but little charity and still less Gospel, with more professions of sanctity than sanctifying principles, with a hypocritical cant,

more becoming the members of the long Parliament than the advocates of modern piety and American freedom, they are ever ready to raise their hands in holy horror at any innovation which comes in contact with their vices and preconceived notions.

JAMES A. LITTLE.

—*Deseret News.*

THE UTAH PERSECUTION BILL.

A minority of the members of the House Committee on Territories strongly oppose the Utah Persecution bill recently reported by the Chairman, Mr. McKee. They are satisfied from the evidence before the committee that the bill would confer dangerous and tyrannical powers upon a few Federal office-holders, and would place the personal liberty and property of a majority of all the citizens of the Territory in the hands of a few persons hostile to them. They suspect that hidden beneath the avowed purpose of the bill to exterminate polygamy, is a scheme on the part of a "Gentile" ring to blackmail all the wealthy Mormons. The bill gives the Governor, Marshal and the District Attorney and their deputies power so to organize the courts throughout the Territory as to convict all the polygamist Mormons whom they wish to convict, to imprison them in military prisons, and to confiscate their property by means of fines, or divide it among their so-called wives. If the bill were not liable to be made the instrument of cruel and unwarrantable persecution, the minority hold that it is objectionable because it takes away from the people of Utah all privileges of self-government. The minority bill, prepared by Judge Crounse of Nebraska, provides a more efficient judicial system for the Territory by increasing the number of Federal judges from three to five, and providing for the division of the Territory into five judicial districts, in each of which a judge shall reside. No power to pack juries is given to these district courts, but they are designed to perform many of the functions which the Mormon Probate Courts have exercised, and, it is alleged, abused. A court to try Federal cases is to be held at Salt Lake City, and the bill contains a provision for impanneling juries for this court, which is opposed by two of the minority, Messrs. Crounse and Mills, as open to the same objection as the jury section of the McKee bill. — *Washington Cor. N. Y. Tribune.*

CREMATION.

The Bishop of Manchester, after consecrating the additional land which has been taken for a burial-ground in connection with the Church of St. Peter, Halliwell, Bolton, referred to the subject of cremation, and said it had been proposed by an eminent London physician that, instead of burying our bodies in the ground—a practice which was said to entail sanitary mischief and a great loss of valuable land —we should burn dead bodies; and it was now a question of the cremation of bodies instead of their interment. He felt a sort of shudder at the idea of burning the dead, and yet the time might come when the idea would have become familiar to their mind, and in a hundred years or so it might perhaps become the custom for bodies to be burned. People who had believed in immortality had in previous times burned the bodies of their dead. The ancient Romans believed in immortality, and yet they believed in burning the bodies of their dead. Cremation was certainly quite as decent as the practice of interment for anything that he saw, and urns containing the ashes of the dead were more picturesque

than coffins. He simply, however, referred to the subject because he wished his hearers to dissociate the resurrection from physical conditions. Could they suppose that it would be more impossible for God to raise up a body at the resurrection, if needs be, out of elementary particles which had been liberated by the burning, than it would be to raise up a body from dust and from the elements of bodies which had passed into the structure of worms? The omnipotence of God is not limited, and He would raise the dead whether He has to raise our bodies out of church yards, or whether He has to call our remains, like the remains of some ancient Roman, out of an urn in which they were deposited two thousand years ago. In the course of his sermon, the bishop also alluded to the words used in the Church of England burial service, to the effect that the dead were committed to dust "in sure and certain hope of the resurrection to eternal life." He said some people thought from that that the Church believed that with regard to every one committed to the ground they entertained a sure and certain hope of their resurrection to eternal life. That expression, however, merely meant that they performed that act in the full belief of the doctrine of the resurrection. Whether a man would rise again to the resurrection of salvation or damnation must depend on God's inexorable moral laws.—*Liverpool Mercury.*

UTAH NEWS.

We have received Utah papers to April 12. We clip the following from the *Deseret News*:—

Elders J. U. Stucki and J. J. Walser, both of Bear Lake Valley, left this city this morning, (April 8) for Switzerland, to which country they have been called to go on missions. Elder Stucki goes to succeed Elder Huber as President of the Swiss and German Mission.

The Scandinavian Young Men's Literary Society.—The meeting of this Society in the Seventies' Hall, last night (April 10), was exceedingly well attended, and the exercises were highly entertaining. Short speeches were made by the members appointed to discuss the question of Marriage, that being the subject of the evening. Afterwards, poems and essays on different subjects, contributed by some of the male and female members of the society, were read, which were considered, if not the most interesting, at least a very noticeable feature of the evening's exercises. These meetings, which take place every Friday evening, are always well attended.

From the *Ogden Junction*:—

The increasing importance of the Ogden Publishing Company's business has necessitated the erection of a building of larger dimension and better accommodations than any they have heretofore occupied.

The Third District re-opened this morning (April 6), at Salt Lake. Four hundred U. S. cases of thrilling interest, involving the question of the manufacture and barter of small beer, are crowding upon the overcharged brain of his honor, the Chief Justice. We sympathize. In the language of his honor, to Thos. Hawkins, we say, Judge McKean, "we are sorry for you, very sorry."

Superintendent M. Thatcher has been working with nearly two hundred men on this end of the Utah Northern, for several days, ballasting and leveling, so as to make the track between Ogden and the old junction as good as the other part of the road. They have done splendid work, and will now move most of the forces to the gap between Smithfield and Franklin, which will soon be filled up, and the road in a few days will be completed from Ogden to Franklin. The Montana freight will all go by this route, and Franklin will be the rendezvous for freighters, and the depot for forwarding houses.